
From Max Freedom Long, P. O. Box 875, Vista, California, U. S. A.

A CHANGE OF PLANS has been made in the matter of replacing the Bulletins with a series of small books, booklets and pamphlets dealing with subjects akin to Huna or with new angles on Huna itself.

With the publication of the first small book, SELF-SUGGESTION and the New Huna Theory of Mesmerism and Hypnosis, it was found that the printing costs, even with IBM composition done by myself, ran higher than expected, and then it was found that the cost of selling the book by direct mail advertising was so high that a book has to have a profit margin impossible to a \$1 or \$2 book or booklet.

THE NEW PLAN, therefore, is to give up the idea of a series of small books in paper covers and to combine them and the material in larger cloth covered books selling at \$3 to \$4. The only other scheme that presented itself was that of trying to get advance subscriptions to the proposed series of little books, but as only three friends have written to say, "Send me one of every booklet you may get out," it is very doubtful that such a method could be used. Meantime, the plan for the larger books seems sound, and if they do not get written and ready to send out, there will be no subscription money to refund.

DON'T GET LOST OFF OUR MAILING LIST. If you change your mailing address, be sure to let me know, for it may be over a year before the larger book is ready and it is time to send out ads to tell about it.

THERE HAS BEEN "MUCH WATER UNDER THE BRIDGE" here at Vista since the last News Letter, literally. California has had more of its famous "unusual weather", and several times the main road at the bottom of our hill has been under inches of water, with holes being washed, and the creek out of its bed in a large way. The storms have kept us all busy mending our private roads, patching roofs, and, in my case, vacuuming up a layer of soot that came with an explosion in our oil furnace in my basement work shop. That was a "black day", indeed, with the top of the chimney caved in by the wind, and rain pouring. I still find soot hidden in the most unexpected places when at work, even after taking the place apart, and then doing some extensive changing around while I had all the truck on the move. Drains from septic tanks filled with mud, and as I write I have just finished a ten day stint of trenching, putting in crushed rock, and laying new drain lines. Meantime, the weeds, wild oats and wild berry whips in the avocado grove have become deep and lush. That's "country life" for you - but we bargained for it when we moved out of the city and are still endlessly pleased with the change. Our roses are in bloom. I have rows of glads thriving despite a hail that tattered my beds of large nasturtiums and left endless holes in the leaves of the hollyhocks and the avocado trees. Friends have sent a grand collection of zinnia seeds, and there is still time to plant.

THE TELEPATHIC MUTUAL HEALING GROUP WORK was NOT discontinued when the HRA Bulletin was given up. The sitting times remain at 3 and 7 P. M., and when the clock is set forward or back with daylight saving times, as in California and many other states, one continues to watch the clock and join in the work when it says 3 or 7. Excellent results continue to be reported on healing of body, purse and circumstances, but the healing of sick minds and of obsessions is less successful, sorry to say. The method described in my book, Secret Science At Work continues to be used. The TMHG Unit giving more of the history of the development of the work is available through HUNA RESEARCH PUBLICATIONS for \$1.50 plus tax in California. (It is also included in the complete set of back numbers of the HRA Bulletin which may be had in bound form with some illustrations, at \$25.)

SPACE IN THE TMHG WORK IS LIMITED because it is physically impossible to concentrate on more than a certain number of signatures in turn during the time allowed. A few "special" cases are worked with at odd times during the day and night where there is urgent need. There is no fee involved in this work, but if an answer to a letter is desired, one should help by sending a stamped and selfaddressed envelope for the note of reply. When healing requests are made, the signature, written in ink, or a photograph, should be sent in order to make it possible to make contact along the connecting aka thread with the person to be treated in Huna fashion. All requests will be honored for one month following the end of the month in which the request is made. For example, a request received May 15th will keep the case in work all the rest of May and all the following month, but at the end of the following month, and at the end of each succeeding month, a note should be sent to report on progress and to ask continuation for a further month if necessary. When no report is sent, the name is automatically dropped at the end of the month. In this way the crowded list is kept reasonably clear. Please do not ask to have just anyone placed on the list because you are sorry for them. All who are to be helped, if they are adults, must do their part and work Huna fashion for their healing as well as the healing or other assistance desired by fellow members of the TMHG.

THE TELEPATHIC SIGNALS of the TMHG are now sent out only at the 3 P.M. sitting at the hour, not at the later sitting. Mrs. Kingsley Tarpey's oil painting of the hill crest pines against an evening sky is always sent, and with it geometric designs. Mrs. Tarpey passed on at the age of 93 last winter, and still the round "ray" of healing force comes from her painting which she potentized for healing use with such care. The ray can be measured with the Cameron Aurameter, and I try to direct the healing force with the telepathic image of the picture as it is sent out. Several dear HRA friends have recently passed over, and they have been invited to join forces with us from the other side, just as they did when here, the mana we generate being shared with them to enable them to work on this denser level. I cannot be sure that they are with us, not being too psychic, but I have little doubt that they often are. The veil often seems very thin, and the flow of love and mana strong and warming and tingling. We may also have attracted to us bright spirits of the higher levels, at least I often feel something "like the wings of angels" brushing across my cheeks as the mana gift is collected and offered in behalf of all.

THE PROBLEM OF MENTAL ILLNESS, with which we have worked so long in the TMHG, has so many causes that it should be considered as a dozen separate problems. This winter a case was placed on "special" for some time but is now about to be taken off the list entirely. As it turned out when the proper medical aid was discovered, there were physical causes for the mental illness. When these were removed the fixations caused by suffering could be drained off. It appears that the patient had been allergic to several foods and that this had caused the trouble. A new method has been developed by which counts of the pulse rate are made after eating different foods, and when the count rises, the food causing the allergy is identified and can be avoided.

In the last few years much has been done by doctors to try to learn more about the causes of mental troubles. It has long been known that certain drugs and poisons will cause the mind to work badly. Poisons from bad teeth or other bodily toxins come under this heading, and tumors in the brain are especially dangerous to sanity.

Laboratory studies have been reported in the past few years to show that there are definite chemical changes in the blood which are associated with certain types of insanity, especially those in which the personality seems to be split. Doctors call this by several names, depending on the degree of trouble and the nature of the symptoms. Delusions of persecution of a well-defined type are known as "paranoia". The patient may feel that living people are sending them evil thoughts, casting spells on them, even projecting forces with which to hurt them physically or render them almost unconscious. The doctor who undertakes to make a deep analysis of a patient often is hampered by being accused of sending the evil influences. Then there are the patients who appear to be normal except that they are troubled at times, especially when they lie down to sleep, by attacking spirits. This form of trouble has been partly responsible for the theory of spirit obsession, although mediumistic individuals who let the spirits take over their body and use it have been even more convincing. Most convincing are the cases in which partial or temporary obsession by spirits becomes permanent and the patient forgets who and what he was originally. This more dangerous obsessional trouble is usually called, "schizophrenia". In some forms of more complete obsession all contact with reality is lost and an imaginary world comes to the fore. It may be that there is an obsessing entity present reacting to memories which it has brought with it.

The chemical changes in the blood of the schizophrenics is so marked that one would think that the doctors would at once recall the records of Psychic Science in which the blood of mediums was found to make similar changes when there was spirit control, each spirit producing, temporarily, a change in the blood peculiar to itself and no other.

CERTAIN TOXIC MUSHROOMS which cause mind conditions to change have come up for more study, as have the similar effects of injections of blood from schizophrenics into the veins of the healthy - with the same result of producing temporary mental difficulties. Indian tribes have been reported in the Amazon basin who feed the mushrooms to the patient as a part of a treatment by

THE PROBLEM OF MENTAL ILLNESS. With which we have worked so long in the TMO, has so many causes that it should be considered as a distinct separate problem. This winter a case was placed on "special" for some time but is now about to be taken off the list entirely. As it turned out when the proper medical aid was discovered, there were physical causes for the mental illness. When these were removed the fixations caused by suffering could be drained off. It appears that the patient had been allergic to several foods and that this had caused the trouble. A new method has been developed by which counts of the pulse rate are made after eating different foods, and when the count rises, the food causing the allergy is identified and can be avoided.

In the last few years much has been done by doctors to try to learn more about the causes of mental troubles. It has long been known that certain drugs and poisons will cause the mind to work badly. Poisons from bad teeth or other bodily toxins come under this heading, and tumors in the brain are especially dangerous to sanity.

Laboratory studies have been reported in the past few years to show that there are definite chemical changes in the blood which are associated with certain types of insanity, especially those in which the personality seems to be split. Doctors call this by several names, depending on the degree of trouble and the nature of the symptoms. Delusions of persecution of a well-defined type are known as "paranoia". The patient may feel that living people are sending them evil thoughts, casting spells on them, even projecting forces with which to hurt them physically or render them almost unconscious. The doctor who undertakes to make a deep analysis of a patient often is harassed by being accused of sending the evil influences. Then there are the patients who appear to be normal except that they are troubled at times, especially when they lie down to sleep, by attacking spirits. This form of trouble has been partly responsible for the theory of spirit obsession, although mediums and individuals who let the spirits take over their body and use it have been even more convincing. Most convincing are the cases in which partial or temporary possession by spirits becomes permanent and the patient forgets who and what he was originally. This more dangerous obsessional trouble is usually called "schizophrenia". In the form of more complete obsession all contact with reality is lost and an imaginary world comes to the fore. It may be that there is an essential entity present resisting its memories which it has brought with it.

The chemical changes in the blood of the schizophrenics is so marked that one would think that the doctor would at once recall the records of Psychic Science in which the blood of medium was found to make similar changes when there was spirit control, each spirit producing, temporarily, a change in the blood peculiar to itself and no other.

CERTAIN TOXIC MUSHROOMS which cause mind conditions to change have come up for more study, as have the similar effects of injections of blood from schizophrenics into the veins of the healthy - with the same result of producing temporary mental difficulties. Indian tribes have been reported in the Amazon basin who feed the mushrooms to the patient as a part of a treatment by

native healers, the latter usually eating far more of the mushrooms, and passing also into a special mental state resembling trance. One gets the impression, upon reading of these matters, that the poisons cause a condition in which the middle self is either driven out of the body for a time or is rendered unable to exert its "will" and rationalizing judgment normally.

Psychological treatment of the mentally ill depends largely on work with the low self to remove fixed ideas and to restore the middle self to its normal position of command in the man. Almost everything hinges on learning what has caused the low self to get and keep control. The fixations and complexes are hunted for in many ways, including the careful studies of dreams and even slips of the tongue in speaking. Hypnosis and sometimes toxic dosage will cause the low self or an obsessing entity to surface for a more direct contact and treatment, although any obsessing entity is considered to be a "split off" part of the true owner of the body.

"Shock treatment" is used with success in many cases although no chemical change in the blood of the patient has been claimed, and although the pain of the treatment resembles closely the ancient method of making it too uncomfortable in the body for an obsessing spirit to wish to remain.

THE LATEST DISCOVERY IN STUDIES OF INSANITY, which have come to my notice, may have a very definite bearing on the ancient Huna belief in spirit obsession, partial or complete. This is the discovery announced in February by Dr. Jacques Gottlieb of Michigan's Lafayette Clinic in Lansing. He was reported in a dispatch of the United Press to have announced that he had, with the aid of his staff, discovered the cause of schizophrenia. He said the same cause was responsible for mental retardedness.

Dr. Gottlieb explained, "A normal person develops extra energy during times of stress. This allows him to meet these situations. But we have found that a schizophrenic fails to develop this extra energy. Indeed, he actually shows less energy in times of stress. Because he can't meet critical situations, a schizophrenic becomes retiring and tries to avoid contact with the outside world."

This lack of energy, which we may suppose is vital force or the mana of Huna, was thought by the kahunas to be stolen from the living by spirits who might come to stay for a short time or take over for long periods. In epileptic fits the patient is left after a few moments stripped of vital force and unconscious, but recovers in a normal or sane condition. The "will" force of the middle self should be sufficient to drive away spirits bent on theft of mana, but if mana is stolen while the victim is unaware of the process, the "will" is so weakened that the middle self is left helpless. The normal low self of a person should also repel such attacks, but some low selves seem unable or unwilling to do so.

Dr. Gottlieb was reported to have said that different causes of "blocks" which retard normal mental development were known previously, such as skull damage and an interrupted supply of oxygen to the embryo, for instance. The Lafayette staff found that certain foods contain substances which create "blocks" in the embryo's mind. These

native behavior, the latter usually acting far more of the usual
rooms, and passing also into a special mental state resembling
trance. One gets the impression, upon reading of these matters,
that the poison causes a condition in which the middle self is
either driven out of the body for a time or is rendered unable to
exert its "will" and rationalizing judgment normally.

Psychological treatment of the mentally ill depends largely
on work with the low self to remove fixed ideas and to restore the
middle self to its normal position of command in the mind. Almost
everything hinges on learning what has caused the low self to get
and keep control. The fixations and complexes are hunted for in
many ways, including the careful studies of dreams and even slips
of the tongue in speaking. Hypnosis and sometimes toxic dosage
will cause the low self or an obsessing entity to surface for a
more direct contact and treatment, although any obsessing entity is
considered to be a "split off" part of the true owner of the body.

"Shock treatment" is used with success in many cases although
no chemical change in the blood of the patient has been claimed,
and although the pain of the treatment resembles closely the ancient
method of making it too uncomfortable in the body for an obsessing
spirit to wish to remain.

THE LATEST DISCOVERY IN STUDIES OF INSANITY, which have come to my
notice, may have a very
definite bearing on the ancient Hindu belief in spirit obsession,
partial or complete. This is the discovery announced in February
by Dr. Jacques Gottlieb of Michigan's Lapeere Clinic in Lapeere.
He was reported in a dispatch of the United Press to have announced
that he had, with the aid of his staff, discovered the cause of
schizophrenia. He said the same cause was responsible for mental
retardation.

Dr. Gottlieb explained, "A normal person develops extra energy
during times of stress. This allows him to meet these situations.
But we have found that a schizophrenic fails to develop this extra
energy. Indeed, he actually shows less energy in times of stress.
Because he can't meet critical situations, a schizophrenic becomes
retiring and tries to avoid contact with the outside world."

This lack of energy, which we may suppose is vital force or
the manas of Hindu, was thought by the Hindus to be stolen from the
living by spirits who might come to stay for a short time or take
over for long periods. In epileptic fits the patient is left after
a few moments stripped of vital force and unconscious, but recovers
in a normal or sane condition. The "will" force of the middle self
should be sufficient to drive away spirits bent on theft of manas, but
if manas is stolen while the victim is unaware of the process, the
"will" is so weakened that the middle self is left helpless. The
normal low self of a person should also repel such attacks, but some
low selves seem unable or unwilling to do so.

Dr. Gottlieb was reported to have said that different causes of
"blocks" which retard normal mental development were known previously,
such as skull damage and an interrupted supply of oxygen to the en-
docrine system. The Lapeere staff found that certain foods
contain substances which create "blocks" in the mind's mind. These

"blocks" are permanent, retarding mental development. Fresh summer foods appear to be more apt to carry the injurious substances than the foods common to the winter diet.

There we have both the chemical cause of mental illness and the lack-of-mana cause being studied side by side. This is very encouraging and we may look forward to better treatment methods in time, even the possible use of the mana "shock" method in which a large surplus of mana is accumulated by the healer and used with mesmeric force to dislodge an invading spirit and force it to accept the "suggestion" that it stay away from the victim. That was the Huna method of treatment in some cases where obsession was evident.

REINCARNATION AND BRINGING MENTAL BLOCKS OVER from past lives does not seem to have been part of the beliefs of the kahunas. They recognized reincarnation, but I have found no indication that they thought the troubles or experiences of past lives were carried over to afflict the patient in the present life. However, this may be because I have not as yet stumbled upon the proper Polynesian words which might in their roots describe this carry-over difficulty.

HRA Dr. Fred Reinhold, long familiar with Huna, and an expert with hypnosis, recently sent me a fine transcript of a number of cases selected from his practice in which there appears to be strong evidence of past lives and of the carry-over of impression from them. No suggestion was given in any of the recorded cases that past lives should be recalled. The recall was spontaneous and unexpected. (While a subconscious telepathic exchange between the doctor and the patient cannot be ruled out, it may be heavily discounted.)

Out of the several cases reported in detail and deserving a special article to contain them, I select one because of its rather unusual intimations, and give parts of it here. ("T" stands for Therapist. "P" stands for Patient in the following.)

"PREVIOUS LIFE EXPERIENCE"

Case No. 5. Mrs. C. P. Married, mother of one child, age 36, raised an Episcopalian. Under hypnosis, while being treated for asthma, she saw the symbol of a door. I asked her to find out what it meant - even to try to open it. The following dialogue ensued:

P: There seems to be a kind of black border or frame around the door. I have a feeling of fear about going near.

T: If you get into trouble I will be right here to help you. Go ahead and open it.

P: I am opening it now and I am walking through. It seems to be a green, grassy country side. I see a grave stone.

T: Does it say anything on the grave stone?

P: It says C _____ P _____, 1897 - 1907. (At patient's request the name is withheld. I noticed that the initials, however, but not the names, were the same as hers at present.)

T: Those dates have a difference of ten years. Does that mean anything?

P: The little girl must have been ten years old when she died.

"blooms" are permanent, retarding mental development. Fresh summer foods appear to be more apt to carry the injurious substances than the foods common to the winter diet.

There we have both the chemical cause of mental illness and the lack-of-mind cause being studied side by side. This is very encouraging and we may look forward to better treatment methods in time, even the possible use of the same "shock" method in which a large surplus of mind is accumulated by the doctor and used with mesmeric force to discharge an invading spirit and force it to accept the "suggestion" that it stay away from the victim. That was the Hun method of treatment in some cases where obsession was evident.

REINTEGRATION AND BRINGING MENTAL BLOOMS OVER FROM PAST LIVES DOES NOT SEEM TO HAVE BEEN
part of the beliefs of the Kahunas. They recognized reincarnation, but I have found no indication that they thought the troubles or experiences of past lives were carried over to afflict the patient in the present life. However, this may be because I have not as yet attacked upon the proper Hawaiian words which might in their roots describe this carry-over difficulty.

MRS. DR. FRED REINHOLD, long familiar with Huna, and an expert with
hypnosis, recently sent me a fine transcript of a number of cases selected from his practice in which there appears to be strong evidence of past lives and of the carry-over of impression from them. No suggestion was given in any of the recorded cases that past lives should be recalled. The recall was spontaneous and unexpected. (While a hypnotic telephone exchange between the doctor and his patient cannot be ruled out, it may be heavily discounted.)

Out of the several cases reported in detail and deserving a special article to contain them, I select one because of its rather unusual features, and give parts of it here. ("T" stands for Therapist, "P" stands for Patient in the following.)

"PREVIOUS LIFE EXPERIENCE"

Case No. 5. Mrs. C. F. Married, mother of one child, age 35, rather an epileptic. Under hypnosis, while being treated for asthma, she saw the symbol of a door. I asked her to find out what it meant - even to try to open it. The following dialogue ensued:

P: There seems to be a kind of black border or frame around the door. I have a feeling of fear about going near.
T: If you get into trouble I will be right here to help you. Go ahead and open it.
P: I am opening it now and I am walking through. It seems to be a green, grassy country side. I see a grave stone.
T: Does it say anything on the grave stone?
P: It says C. F. 1897 - 1907. (At patient's request the name is withheld. I noticed that the initials, however, but not the names, were the same as mine at present.)
T: Those dates have a difference of ten years. Does that mean anything?
P: The little girl must have been ten years old when she died.

T: What more can you see?

P: Now I see a big house on fire. I am looking around. Now I see a pretty little girl with brown curls lying on the floor of the upstairs hall. She has been suffocated by the smoke. I think she is dead.....Why she seems to be me! But she has brown hair. That is odd. (Patient had red hair.)

T: Try to find out if this is a symbolic fire or not.

P: It seems very real. A lot of people are milling about, and they are dressed in old fashioned clothes like in the ninetiis. I see men throwing buckets of water on the fire. A big man with a wet cloth over his nose and mouth has carried the little girl's body out and across the street.

T: From what location are you looking at these scenes?

P: I seem to be floating around in the air. I see a man and a woman crying over the little girl's body. Why, they must be my papa and mama! Oh, poor papa and poor mana. I wish I could tell them that their little girl doesn't hurt any more.

T: Is this in some particular town or city?

P: Oh, everybody knows that. It's Seattle. (That was the city of the patient's birth.)

T: Tell me some more about what you are doing there.

P: I am walking up the street. It is all muddy. I am going over to papa's office. It is upstairs over Uncle Fred's feed store.

T: What does your papa do?

P: He pulls peoples' teeth and makes them yell.

T: What else do you do there?

P: I go to school too. I am going to go with papa to the State Fair. The Governor and a lot of people are going to be there.

After much more of similar description, the question was asked, "Why are you seeing all these things?" The patient replied that some man had now appeared and that he was telling her, "These are scenes from your past life, your last one. Because of having been smotherd by a fire you have retained a fear connected with your breathing, so that whenever you become excited or worried about things, your breathing is affected. You must learn to express your feelings more freely and the trouble will go away." (When asked who the man was, she replied:) "Why he says he is my high self."

Dr. Reinhold comments, "This patient did finally become completely free of the asthmatic attacks, and has improved in many other ways. By the way, this patient also produced a number of verified instances of prevision.....All these cases indicate the possibility of survival although such a possibility has often been contrary to the training or belief of the person involved. For myself, I have come to feel the assurance that life itself is a continuous process of evolution, and that each lifetime is but a day in the growth of the soul."

HOW THE HIGH SELF MAY BE VISUALIZED BY THE LOW SELF is hard to say, but in the case

above, we have what seems to be an excellent example. The patient either was familiar with the idea of the High Self, or gained the idea telepathically from Dr. Reinhold, who, of course, is familiar with Huna in all its parts. That the High Self actually takes form, even if only visual, is open to question. However, the low self, which is the self able to make the contact with the High Self, is known to be prone to translate its impressions into symbols and into

mental pictures possessing all the reality of vivid dreams. But, like dreams, the reality may be but a shadow of something behind the scenes of the drama as it is played out. The fact that healing was accomplished in the case under discussion, makes one incline to the belief that behind the trance impressions and "seeings", there actually did lie the actuality of the past scenes and the High Self as the mentor guiding through the various changes from death in one incarnation to rebirth in the next after a very short lapse of time.

THE LATEST DEVELOPMENT IN PSYCHOANALYSIS appears to be a swing towards the belief that telepathy plays a definite and important part in the relations between the analyst and the patient. Thanks to HRA Joseph van Elmen-dorf, in Holland, I have been informed of this trend. He recently sent me a book by Dr. Jan Ehrenwald, titled, TELEPATHY AND MEDICAL PSYCHOLOGY, published by Allen & Unwin in England in English, and to be had from John M. Watkins of 21 Cecil Court, London, W.C.2, England, price about \$3.50. Dr. Ehrenwald was educated along the lines of Freud, but went on to investigate Jung and Adler, selecting the things from each teacher which seemed best to fit what he came across in his practice, and ending by going past all the systems to verify his conclusion that telepathy played a large part in psychoanalysis. The whole of the long first chapter of the book is given over to the learned arguments which explain away such things as telepathy, survival or genuine mediumship. He ends the chapter with a sudden whip lash retort in the end paragraph. It is such a joy to one weary of the old and willfully blind attitude that I must pass it on to you:

"This is, in a nutshell, the psychoanalytic interpretation of primitive mentality, and there can be little doubt that it is in good keeping with the general trend of contemporary medical psychology. It fits the case not only of the ancient magic and animistic creed, but also most of the familiar facts of normal psychoanalytic reasoning. A small band of amateur investigators and professional scientists, unperturbed by the arguments which have been put forward against the possibility of telepathy and related phenomena, have furnished incontrovertible evidence which proves their existence."

It is most refreshing to come upon a man so versed in all the lingo and fetish beliefs of the standard medical mind doctors, and who, at the same time is willing to battle for the right to offer new findings. From his own cases and an endless combing of the findings of other workers, he builds up a splendid case for the verities of telepathy and a few other items long accepted in Psychic Science.

One of his striking proofs of telepathy comes from a case in which a girl suffered from "alexia", "or the inability to learn to read with the rapidity and skill which would be expected from the individual's achievements in other subjects." (From the Glossary on page 207.) The girl in question was letter and word blind. He made very certain of that, as did some of his consulting physicians. However, when her mother was present and looking at the same page in a duplicate reader, the girl could read correctly and with no apparent effort. Telepathy could be the only answer, he decided....and went on from there to apply the theory of telepathy to such things

as

/the supposed existence of a universal set of symbols known to all subconscious selves and having the same meaning to each and every one of them. For example, the orthodox analyst will solemnly assure his patient who reports having dreamed of a potbellied coal stove, that the stove is always the symbol of the womb. It makes no difference whether or not the patient has ever seen such a stove or not. There are a host of similar fixed symbols, and they have even been used to psychoanalyze Hamlet and other actors in Shakespearean dramas. To the layman this has long been fantastic and often a sufficient proof that the doctor is crazy, not the patient.

Now comes Ehrenwald to explain very simply that the doctor's beliefs, expectations, convictions and fears often are passed over telepathically to the relaxed and receptive patient, the latter seeing the symbolic items in his mind's eye or in his nightly dreams. One recalls while reading the book that of late years the doctors have taken to inventing fictitious early-childhood events and convincing their patients that they were real and also that they were the cause of fixations causing mental abnormalities or secondary bodily ills. The success of such deceptions has not been too often questioned. So what must we conclude? That the "authorities" need not be accepted at their own evaluation.

Dr. Ehrenwald discusses several facets of mediumism, goes into the pitfalls of Psychical Research, and makes most interesting and provocative studies of famous cases which have been investigated by qualified men and reported upon at considerable length. While he discounts much of the belief in spirit communication, he admits that there are a sufficient number of cases to make it look very sure that there are spirits and that they can return to communicate. However, he blasts out a large hole in the substance of current psychiatric beliefs and dogmas with the dynamite of telepathy. After reading his book I found myself amusedly wondering what would happen if all the patients under treatment for mental or nervous ills were to appear ready for the couch, but armed with a copy of the book by Dr. Ehrenwald. Of course, most psychiatrists and analysts have never heard of the book, and the mixed reactions would be most worth contemplating. Not to change the subject, one of the patients whose case was discussed by Dr. Reinhold said in trance that a man who said his name was Freud had appeared, and that he wanted to add to the information and theories which he gave out while alive. What he wanted to add was the fact that while all the sex business was still good in theory, he had found that natural curiosity on the part of the child was a great force in growth and development. To block the satisfying of a child's curiosity concerning something might be to throw a block into his subconscious. I say, cheers for any additional light on this line of knowledge, no matter from whence it comes.

EASTER ISLAND keeps appearing in the news in tantalizing reports.

There are said to be great new discoveries which will in due time be announced. Books are being written. Someone is supposed to have translated correctly - again, and at last - the paddle script writings of the recently vanished Polynesian culture resident there up to a century or so ago. A picture appears in a Toronto paper showing a typical small statue with the usual enlarged umbilicus and greatly enlongated ears and chin. It is said to date back to the 4th Century, but no proof is offered. Well, here's hoping!

M.F.L.

